THE HAPPINESSE OF PRACTICE.

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THE HARPINGS OF PRACTICE.

TO THE WORSHIPFVLL THE BAILIFES, BVRGESSES, AND COMmonaltie of the Towne of IPSWICH.

Peech requires preſence, writings haue their vſe in abſence, Sermons are as ſhowers of Rayne that water for the inſtant, Bookes are as Snow that lyes longer on the earth: theſe may preach, when the Authour cannot, and which is more,

when hee is not. Ziſca *deſired his skin might ſerue the* Bohemians *in their Warres, when his body could no more doe it. Such is my affection towards you, that I euer deſire to bee ſounding in your eares, and putting you in minde of theſe things in ſeaſon, out of ſeaſon, in abſence, in preſence, whiles I remaine in this Tabernacle, and what I may, euen after diſſolution. For which purpoſe, I haue improoued a little leaſure, occaſioned againſt my will, to whet vpon you the ſcope and fruit of all my former labours, whoſe they are, and whoſe I am. To whom ſhould I wiſh happineſſe but to you, whoſe happineſſe ſhall redound vpon mine owne head, and well doing bee put vpon mine owne account? and what other can bee your happineſſe, but to be doers of what you are knowers? One halfe of the Scriptures I haue handled among you, endeuoured to acquaint you with the whole Counſell of God: and what is now the top of all my ambition, but*

but to make you Doers, of what you haue been Hearers? Wherein consists the delight of Husbandman? not in his plowing, sowing, or carting, but to see the Furrowes crowned, and Barnes filled with the fruite of his labours. * *When we preach, wee sow the seede; when wee see good desires, then the Corne sprouts vp; when the people begin to doe well, then it blades: but when they are abundant in good workes, then are the Eares laden with Corne, when stedfast and perseuering to the end, then are they ripe for Gods Barne. It was a pride in* Montanus *to ouerweene his* Pepuza, *and* Tymium, *two pelting Parishes in* Phrygia, *and to call them* Hierusalem, *as if they had beene the onely Churches in the world. But this is the commendable Zeale of euerie true Pastor, to adorne his owne Lot, and to wish his Garden as the* Eden *of* GOD. *Such shall you bee, if* GOD *shall please to water the meanes you haue, with the dew of his*

* *Quum desideria bona concipimus, semen in terram mittimus; quum vero opera recta incipimus, herba sumus; quum ad profectum boni operis crescimus, ad spicam peruenimus; quum in eiusdem boni operis perfectione solidamur, bonum frumentum in spica proferimus Greg in hom.* Πέπουσαν καὶ τυμιον Ἱερουσάλημ ὀνομαςας. *Euseb l. 5. cap. 17.*

Spirit, to continue and increaſe your loue to hearing and doing; to the muzling of the mouthes of all ſcoffers and ſcorners at Profeſſion, to the ioy, crowne, and eternall happineſſe of your owne ſoules, and ſuch as God hath made wathmen ouer them, and of mee the vnworthieſt of the reſt.

Samuel Ward.

THE HAPPINESSE OF PRACTICE.

IOHN. 13.17.

These things if you know, happy are you if you doe them.

THE fastening Nayle of the chiefe Master of the Assemblies, the great Shepheards Pegge, driuing home, and making sure, all his former counsels, chosen as a farewell cloze, making and leauing a deepe impression of all his deedes and sayings,

ings, as the laſt ſtrong and loud knole of a Bell, that ends all the Peales going before: A Text that puts life into all other Texts, vrging the life of them, which is the practice of them, and is therefore aptly and duly pronounced by many at the end of their Sermons: A Sermon, vpon which text the world hath as much need of, as of anyone yet extant; the multitude of them, as Statutes and Proclamations, wanting yet one to enforce the obſeruation of the reſt. The neceſſity of doing, was the ſcope of our Lords ſolemne and vncouth action, of girding himſelfe with a Towell, riſing from his Magiſteriall Seate, waſhing and wiping his Diſciples feete. Hee had indeede two other by-ends, one myſticall, intimated in his Dialogue with *Peter*, typifying the great end of his deſcent from heauen, and begirting himſelfe with our Fleſh, *viz.* that hee might totally waſh our ſoules in the Bath of Iuſtification

ἐν ὁλοτελείᾳ ἐν πανδοκείᾳ.

once

once for all, and partially in the Lauer of Regeneration ſo often, as wee ſoyle our feete in the mire of this world by daily ſinnes of infirmitie. The other Morall, to ſet his Diſciples a patterne of humilitie and loue, ſtooping to the meaneſt Offices of mutuall ſeruice, without emulation or affectation of prioritie, which hee foreſaw, would elſe bee the bane of their ſacred function. But his third and moſt principall ayme, was by this his both verball and reall ſtrange kind of leſſon, to learne them not ſo much what they knew not, as the vſe of doing that they knew, elſe would words onely haue ſerued the turne, and not ſo much adoe haue needed, but he firſt does the things, and then expreſſes his intent, *Theſe things if you doe, &c.*

In this conditionall benediction obſerue, firſt, the obiect, on which Happineſſe is conferred, and to which it is confined. *Theſe things:*

Second-

Secondly, the two Actes required heereto; *If you knowe: If you doe:* chiefely, the chiefe of them is, *If you doe:* to which happineſſe is foreannexed ſpecially: *Happy are you, if you doe.*

Theſe things.) The knowledge and practice of theſe things onely, bleſſeth theſe maine Arch-myſteries of Faith, and theſe diuine & cardinall vertues of loue and humility, ſymbolized in their ablution, and not the doing or knowing of all the naturall, morall, or manuall Sciences in the world beſides.

If one knew all the Circle of learning, and knew, as was ſaid of *Beringarius*, all that was knowable, all the rules of Policy, ſecrets of State, myſteries of trading, and could execute them all; yet in his ſuch knowing and doing hee might not bleſſe himſelfe, were not happy, nor ſo to be reputed of Chriſtians. The right placing or miſplacing of Happines, is the Rud-

der

der of a máns life, the fountain of his wel or ill doing; according to which, men take their markes, and ſhoote right or wrong, all the actions of their liues. He that admireth in his heart, and bleſſeth with his mouth, any other Idole of Good, in ſtead of this onely true good, muſt needs miſſe of his end, & be a miſerable man, groſly miſtaking his marks, as ſilly countrey people, that oftentimes giue termes of Honours and Maieſties to meane perſons. So doe moſt people, when they transferre this tranſcendent word, and ſtately thing, *Happineſſe*, vnto any ſhadow of skill, ſaue of theſe things, to which it is perpetually reſtrained in Scriptures, *Pſalme* 1. *Luke* 11. *Iames* the 1. Inſomuch that Chriſt himſelfe was diſpleaſed when they beſtowed it on the Paps and Wombe of his Mother, in compariſon of hearing and keeping his Fathers will: *Heere then*, and heere onely is to bee found the loſt Iewell of Happineſſe, which

which well may bee likened to a Stake ſet vp in the middeſt of a Field, which blinded men groape after, to make the beholders ſport at their wandrings.

Auguſtine tels of a Mountebank, that vndertooke in a Citie of great trading, to tell euery man his wiſh, which was in his fallible coniecture, to buy cheape, and ſell deare. But here, he who hath made, and knoweth the hearts of all, tells euery man the end of his deſire; and that which is more, ſhewes him the way of attaining them. *Theſe things if you know, and if you doe them, happie are you.*

This firſt, *If*, prouidently premixed, and cautelouſly preſuppoſed by Chriſt, intimates, that knowledge muſt be the Pilote, Guide and Vſher of Practice, elſe ſuperſtitious deeds done by roate and randome, the blind Whelpes of ignoraut deuotion, God regards not. Good workes, the fruits

of

of faith, & children of a Beleeuer that knowes what hee does, ſuch are only pleaſing in his ſight. Chriſt diuinely foreſaw the diueliſh policy of ſubtill worldlings, that would cry vp practice, to cry downe knowledge, as cunning Papiſts wil extol S. *Iames*, to diſparage S. *Paul*; praiſe good meanings and works, with an euil eie to hearing Sermons, and reading good bookes; and carnall Proteſtants be euer commending Reading, to diſgrace preaching; and another ſort euer talking of a good heart, a good meaning, and the power of Religion, euer diſliking all ſhew and profeſſion of it; which, if well obſerued, are the leaſt and worſt doers in a Countrie. Which Satanicall Sophiſme, Saint *Iames* deepely preuents; who, though the chiefe aime of his Epiſtle, was, to vrge Hypocrites to bee Doers, and vaine boaſters of iuſtifying faith, to iuſtifie their Faith by their workes: yet forelaid this Caueat, *Bee ſwift to heare*;

heare; Needfull euen in theſe hearing and knowing times, wherein though knowledge couer the earth, as waters the Sea, yet may the Lord haue iuſtly a controuerſie with the Land, or a great number at leaſt in it, like *dry Rocks in the middeſt* of this Sea, who haue not a dramme of ſauing, and well grounded knowledge. But this is but a pre-requiſite to the maine thing heere required, which happineſſe is intendedly fore-placed knowledge, being but a ſtep to this turret of Happineſſe: *Happy are you, if you doe them.*

Heere's the labour, heere is the difficultie, heere is the happineſſe, in the coniunction of doing with knowing, to practiſe that wee knowe; to performe the duties preſcribed in the Goſpell; to beleeue the things to bee beleeued, and to doe the things to bee done; the ſumme of Faith and Loue, ſweetly coupled in this ſignificant ablution of his Diſciples feet.

Three noble endes Diuinitie propounds to her followers: the first & greatest, Gods Glory; the second next to that, mans onwe content heere, and saluation hereafter: the last like to the former, the edification and conuersion of our neighbours. In the attainement of these is a Christians perfection, and happinesse, none whereof, bare Theory shall euer more then come neere. All three practice ioyned thereto, fully apprehends.

Of these three that must needs bee the noblest, which God primarily intended in the Reuelation of his will to mankinde, and *Moses* oft tels vs is, that wee might obserue to doe them: For if (as *Wolphius* reasoneth by a distribution) hee had giuen vs his Lawes to preserue onely, he safelier might haue committed them to Iron Coffers, and Marble Pillars; if onely to talke and prate of them better to *Geese* and *Parrats*; if only for

Contemplation to *Owles* in Iuy-woods, or to *Monks* in *Cloyſters*, and not to all ſorts of people. His ſcope ſure was not to make triall of the wits of men, who could ſharpelieſt conceiue; nor of their memories, who could faithfullieſt retaine; of their eloquence, who could roundlieſt diſcourſe; but of their wils, who would moſt obediently doe them. This being his chiefe honour to haue his Throne and command not in the Head, and Braines, but in the ſtrong holds of their hearts, and liues. For what ſhall God reward thee, O man, but for that which men praiſe God for in thee? Now for admirable gifts of Science and Learning, men may admire thee, but they giue God thankes onely for the good they receiue from thee. The Sunne it ſelfe if it did not ſhine & giue warmth vnto the creatures, were the glorious hiew of it tenne times more then it is, none would halfe ſo much bleſſe God for it.

it. The men for whom our heauenly Father is glorified, are ſuch, whoſe workes ſhine afore men, who warme the loynes of the poore, and with their knowledge are an eye to the blinde. I can hardly belieue, that God euer made any creature onely to behold; neither Starre, Pearle, Flower, or feathered fowle, onely to ſhew their glorious out-ſides; but to haue influence, vertues, and qualities, beneficiall to mankind: much leſſe a man to know onely, or an Art onely to bee knowne, but all to his glory, and mans ſeruice: which to effect, is all the glory of men and Arts. Some Sciences, I know, in compariſon of others more operatiue, are tearmed ſpeculatiue: but not one of theſe, whoſe ſpeculation tends and endes not in ſome opperation, by which man is profited, and God honoured; ſpecially Diuinitie, which makes vs his Workmanſhip, not to knowledge, but to good workes, to

the praiſe of his grace. Who commends a Schoolemaſter, whoſe Schollers can ſay and vnderſtand their Rules, but ſpeake not, and write not any good ſtiles by them? A Captaine, whoſe Souldiers can skill of Military termes and orders, vnleſſe their Arts and exploits of Warre, be ſutable? Who praiſeth an horſe that feedes well, but is not deedy for the race, or trauell; ſpeed, or length. Little ſaies the Scripture of the learning of the Apoſtles, but much of their Acts. Theſe are the richeſt, and vſuall ſtiles of commendation in Scripture. *Moſes* a man mighty in words and deeds: *Cornelius*, a man fearing God, and giuing much almes: the *Centurion*, worthy of fauour, for hee hath built vs a Synagogue: *Dorcas* made thus many coats for the poore: *Gaius* the Hoſt of the Church, &c. ſuch benefactors their workes ſhall follow them, and praiſe them in the gates heere, yea at the great Day obtaine

obtaine that, *Come you bleſſed of my Father: for I was naked, and you cloathed mee:* For ſuch men God is bleſſed of men, and ſuch men ſhall bee bleſſed of God in their deeds: and as the more knowing without doing ſhall procure the more ſtripes, becauſe God for them is the more blaſphemed: So the more doing with knowing, ſhall haue double honour, becauſe God was doubly honoured in them. *Behold, I come quickly, and my reward is in mine hand, to giue euerie man according to his deeds.* *Bleſſed* are they that doe my commandements. If you know them, and doe not, miſerable are you; but theſe things if you know, and doe them, you are the happieſt men liuing.

The ſecond branch of happineſſe, wherein doing hath the aduantage of knowing, is in the perſonall benefit, conſiſting in the preſent ſweetneſſe, and future gaine accrewing thereby: ſome luſcious delight,

yea, a kind of rauiſhing douceneſſe there is in ſtudying good Bookes, ruminating on good notions, not vnlike that which is in taſting and ſwallowing ſweete meates, which made the *Epicure* in *Ælian*, wiſh his throte as long as the *Cranes*, but all the benefit is in the ſtrength, and nouriſhment, it breedeth after concoction, when thoughts breed workes, and ſtudies turne into manners; when the fatte paſture is ſeene in the fleſh and fleece of the Sheepe. One Apple of the Tree of Life hath more ſweete relliſh, then tenne of the Tree of Knowledge of Good and Euill; which yet wee fondly preferre in our longing, euer ſince our firſt Parents teeth were ſet on edge therewithall. For inſtance, thou findeſt thine eare tickled with an elaborate diſcourſe of temperance, but trie the practice of it, and tell mee if it bring thee not in ſundrie reall commodities to bodie and mind, beyond

yond a poore auricular tranſient titillation. Were it not for the different energie, and efficacie in the heart and life, there might bee well-neare as much pleaſure in reading the wittie commendations of folly, or pride, as in the ſound Tractate of Wiſdome, and humilitie, I had almoſt ſaid in the language of fooles, in the reading of Sir *Philip*, as Saint *Peter*.

All diſcourſes of Faith, and Hope are but dry things, in compariſon of the acts and practice of them, which are delicate aboue the Honie, and the Hony-combe, ſweeter then the taſte of any Nectar. Some ſay, the ſtudy of the Law is cragged, that if the gaine of practice did not ſweeten it, few would plot vpon *Ployden*. But I belieue, few would ſtudy Saint *Paul*, and preach as Saint *Paul* did, inſtantlie in ſeaſon, and out of ſeaſon, (quaintly and rarely they might for credit and preferment) but paine-

fully, and profitably, I hardly beleeue they would; feruently and feelingly they cannot, except the ſweetneſſe of their practice driue and conſtraines them. Of all men I hold them fooles, that bend their ſtudies to Diuinitie, not intending to bee Doers, as well as Students, and Preachers; not much wiſer, ſuch as will bee profeſſors of Religion, and not practicioners. The Parables in the *Talmud* fits their folly well, reſembling them to ſuch as plowe, and ſow all the yeere, and neuer reape; to the Graſhopper that ſings all the Summer, and wants in the Winter: to women euer conceiuing, and euer making abortion, neuer comming to the birth; and beſt of all, to that of Chriſt diſtinguiſhing Hearers into fooliſh, that build on the Sand of Hearing, and profeſſing, blowne downe with euery puffe of Trouble; and the wiſe, that build on the Rocke of Doing, vnſhakeable.

Search

Search all the Scripture, and ſee, if any Couenants, or Grants, were made to Knowing, and not all to Doing. Is not the ancient tenour of the Law, *Doe this, and Liue*? and the Goſpell, *Belieue, and liue*: which implies an act to be done; and that act implying ſundry conſequents and fruites of it. *Hee that doth my Fathers will, hee is my Brother and Siſter: Not euery one that ſaith, Lord, Lord; but hee that doth my Fathers will.* To him that doth ill, ſhall bee tribulation and anguiſh to euerie ſoule, of Iew and Grecian: to him that doth well, ſhall bee honour and peace vpon all the *Iſrael* of God. Vnto whom ſhall that *Euge* beegiuen at that great Day, but to the doer? and in what forme? but, Well done, thou good Seruant, that haſt not buried thy Talent in a Napkin. Hee himſelfe expreſſeth the manner: *Behold, I come quickly, my reward is in my hand, to giue euerie man according to his workes. Bleſſed*

is

ſed is euerie one that doth my Commaundements, that hee may eate of the Tree of Life, and enter thorow the gates into the Citie. In all which, happineſſe in this life, and that to come, is conferred vpon the liuing acts and exerciſes, not vpon the dead habits of any grace whatſoeuer. In all labour there is aboundance, but in the conceites of the braine, and talke of the lippes, nothing but emptineſſe and miſerie. If one could doe as much as Maſter *Stoughton* prints, and many credible witneſſes report of the young Gentlewoman of nine yeeres old, that can ſay euery ſillable of the new Teſtament by heart, and vpon tryall, not fayle in returning a line without the right Chapter and verſe, and yet practice neuer a iot nor tittle of it, happy were ſuch as neuer heard word of Gods Word. If one ſhould take paines to get together a great number of ſongs, curiouſly ſet, artificially compoſed, yea, and knew how

to

to ſing or play them, and yet neuer heard them ſung or plaid, what pleaſure had hee of them? The practice and vſe of all operatiue Arts is all in all, in Diuinity, the chiefe of al, which elſe is as the Vine, excellent onely in the ſweet iuyce of it, otherwiſe fit not ſo much as Pin or Pegge.

Next to Gods glory, and a mans owne good, a Chriſtian placeth much happineſſe in winning and edifying others: to which purpoſe, a ſpeechleſſe life hath more life in it, then a liueleſſe ſpeech. Irreſiſtable is the Suada of a good life, aboue a faire profeſsion. *Chryſoſtome* calls good workes, vnanſwerable Syllogiſmes, inuincible Demonſtrations, to confute and conuert Pagans: Withall, tells vs they haue a louder language then the Sunne and Moone, whoſe ſound yet goes ouer all the world, publiſhing Gods glory, not in Hebrew, Greeke, or Latine, which many barbarous Nations vnderſtand not, but

In 1. Cor. 1. 10. συλλογίσμους ἀναντιῤῥήτους φώνην λαμπροτέρας.

but in an oratory they can better skill of. An Archer puts not more force into an Arrow hee ſhoots, then the life of the ſpeaker into his ſpeech: whence it comes, that one and the ſame Sermon, or counſell, in ſeuerall mens mouthes differ, as much as a ſhaft out of a Gyants, or Childs ſhooting. Miracles (ſayes hee) are now ceaſed, good conuerſation comes in their place: the Apoſtles might haue preached long enough without audience, or acceptance, had not their miracles as Bells, towled to their Sermons, and as Harbengers, made way into mens hearts for their doctrine: by ſuch weapous they conquered the world, as *Gedions* Souldiers, the *Midianites* carrying in one hand the burning Lampe of a good life, and in the other, the loud ſhrill Trumpets of preaching: otherwiſe plaine men will anſwere as *Iouinian*, to the Orthodox and *Arrian* Biſhops, contending about the faith: Of your learning

Theod. in Iud. φέροντες λαμπάδας πραγμάτων ἐν τῇ δεξιᾷ καὶ σαλπιγγας κηρυγμάτων ἐν τῇ λαιᾷ.

learning and ſubtill diſputations I cannot ſo well iudge, but I can well marke and obſerue, which of your behauiours is moſt peaceable and fruitfull, and as one *Moſes*, renowned for piety to *Lucius*, reputed an *Arrian* Biſhop, tendring the confeſſion of his Faith to cleere himſelfe: Tuſh, ſayes hee, What telſt thou me of the Faith of the eares? Let me haue the faith of the hands: I will rather goe without my inſtallment, then take it of hands imbrued in bloud, bribery, and iniuſtice, as all know, and report thine to be. Arguments are darke, and perſwaſions dull things, to liues and actions, and moſt people are like Sheepe, eaſilier following example, then led or driuen by precepts and rules. Let any man make proofe of both. Let a Gentleman or Miniſter perſwade Pariſhioners to contribute liberally to a Briefe, and ſet a niggardly example, and ſee how much leſſe will come of it, then if hee ſaid

Ruffinus eccleſ. hiſt. lib. 2. ca. 10.

ſaid leſſe, and gaue more. What elſe mooued Chriſt and the Prophets ſo frequently to vſe that potent figure, which *Rhetoricians*, from the ſpeciall vſefulneſſe of it call χρεία, that is, when the Orator ſeconds and enliues his ſpeech with ſome action: as Chriſt, when heere in my Text, he girts himſelfe with a Towell; and elſewhere, when he tooke the Child, and ſet him in the middeſt of the Apoſtles; the Prophet, when hee tooke *Pauls* Girdle; and the old Diuine in *Dorotheus*, that bad his Auditor plucke at a great old Tree, which he could not ſtir, and at a young Sprout eaſily pluckt vp; to ſhew the difficulty of rooting out an old habit, in compariſon of the beginnings.

The reaſon is, words are but wind, and vaniſh into the winde, leauing no print or impreſsion, more then a Ship in the Sea, in compariſon of actions which men take markes and notice of. This ſame inartificial argumēt of

of examples, though Schollers leſſe regard it, as hauing leſſe art in it, yet is it all the country-mans Logike, as the Martyr that anſwered Biſhop *Bonner*, My Lord, I cannot diſpute, but I can dye for the truth, moued the ſpectators as much, as many learned diſcourſes. By this, Chriſt demonſtrated to *Iohns* Diſciples, his Meſſiaſſhip, Go and tell, not what you heard mee preach, but ſaw me doe, how the blind receine ſight, &c. If I doe not ſuch workes as none other hath done before mee, I deſire not men to belieue in mee. By theſe courſes, *Peter* would haue Chriſtians winne their Neighbours: and Wiues their Huſbands, rather then by tutoring of them. Then would Neighbours follow one another to the right Religion and true Church, as Tradeſmen doe to thoſe Markets where they ſee them gather wealth, yea, imitate their liues, and bring forth fruites as *Iacobs* Sheepe, if they ſaw their rods ſpeck-

led

ſed with works, as wel as with words. Thus *Monica*, Saint *Auguſtines* famous Mother, taught one of her neighbour Gentlewomen, complaining of her churliſh *Nabal*, and wondring how ſhee wonne her peruerſe husband. Why, ſayes ſhe, I obſerued his mind, pleaſed him in all indifferent things, forbore him in his paſſions, gaue him all content in dyet, attendance, and ſo haue made him firſt Gods, and then mine by degrees These are the arts and charmes, that if now vſed by Preachers and profeſſours, would couer multitudes of people, and conuert multitudes of ſinnes, and cauſe themſelues to ſhine as ſtarres. Theſe things mind and exerciſe. Theſe things, if you know and doe, you ſhall ſaue your ſelues, and thoſe you liue withall, and ſo bee euery way happy men.

Thus in all theſe three references, you ſee, that *Doing*, only brings in the happineſſe; without which, all our

Knowing

Knowing makes and leaues vs, but dishonourable to God, vncomfortable to our ſelues, ſcandalous to others in no neerer termes to happineſſe, then *Balaam*, *Iudas*, and the Diuell himſelfe, who the more they know, the worſe for them: the more ſin, and the more puniſhment: they doe but teach God how to condemne them. If knowing made vp happineſſe, *England* were an happie Nation, our times as happy as euer any: but if doing bee required, great is the felicitie of both. Of which ſhall I complaine in the words of *Seneca*? Men now adayes chuſe rather to diſcourſe, then to liue; ſtudie ſtiles, rather then deedes; or in *Bernards*, Men deſire knowledge, to be knowne by it: or as *Anatharſis* taxed the *Athenians* for vſing their money, to count withall; and knowledge, to know withal: or as *Tully* of the Philoſophers, that their liues, and their diſcourſes miſerably croſſed one another: the truth

1. Vſe of reproofe.

Malint diſputare quàm viuere.

Scire vt ſciantur.

Nummis ad numerandũ, ſcientia ad ſciendum.

Cum Philoſophorum vita miſerabiliter pugnat oratio

is this, a plethory, and dropſie there is of hearing, and reading; a dearth and conſumption of doing; moſt euer gathering, neuer vſing: not vnlike ſome old Vniuerſitie Droanes, euer in ſtudying, and learning, neuer preaching, or venting their ſtudies. Like tedious Muſicians, euer tuning, and neuer playing; or like the Changeling, *Luther* mentions, euer ſuckling, neuer battling; or like dying men, and ſicke of apoplexies, hauing their ſenſes, memory & ſpeech: but no faculty Loco-motiue, no power to ſtirre hand or foote. Few (I confeſſe) troubled in theſe times with the deafe and dumbe ſpirits, but moſt hauing withered hands, and dried armes and lame feete.

This ſame want of doing what we know, what does it elſe but make common people blaſpheme God? doubt whether all Diuinitie bee but Policy, and the Scriptures a Fable? Verilie, the Atheiſme of the times hath

hath this for the principall fountaine and pretext. There was a woman lately liuing, much ſpoken of in ſome parts of this Land, liuing in profeſſed doubt of the Deitie, after illumination, and repentance hardly comforted; who often proteſted, that the vicious and offenſiue life of a great learned man in the Towne where ſhe liued, occaſioned thoſe damned doubts. This opens mens mouthes, and giues the hint of all blaſphemies, ſcornes and ſcoffes of Religion. Such as he broke vpon the Ieſuites, whom in forraine Nations they call Apoſtles. The old Apoſtles, indeed, ſhewed the world Heauen, left the earth to earthly men, got Heauen themſelues: but wee are more beholding to our new ones, they ſhew vs Heauen, leaue it to vs to purchaſe, and coozen vs onely of earthly poſſeſſions in the meane time. This made *Linacre*, reading vpon the New Teſtament, the 5, 6, and 7, Chapters of Saint

Matthew; and comparing thoſe rules with Chriſtians liues, to throwdown the Book, and burſt out into this proteſtation, Either this is not Gods Goſpell, or wee are not Chriſtians, and Goſpellers. Queſtionleſſe, the more any men know, or profeſſe to know, and the leſſe they doe, the more doe they diſhonour God.

And what are ſuch themſelues the better for their knowledge, but as the Preacher experimentallie ſpeakes: Hee that increaſeth ſuch knowledge, addeth ſorrow. Their folly I cannot better expreſſe, then *Eraſmus* in his Dialogue of a carnall Goſpeller, whom hee cals *Cyclops Euangeliophoritis*, a ſwaggering Ruffian, affecting yet the name of a Goſpeller, whom he deſcribes, hauing by one ſide hanging a bottle of rich Sacke, and by the other a Teſtament of *Eraſmus* his Tranſlation, richly bound & boſſed, the Leaues gilt ouer as faire as his life was foule, and conditions baſe.

This

This man hee diſcouers by certaine Interrogatories, to haue no inward knowledge or affection to the Goſpell, nor better proofe of his loue thereto, then that hee carried it alwaies about him, and had laid it vpon the pate of a *Franciſcan*, that had railed on *Eraſmus*, and the new *Goſpellers*. To conuince him; hee askes him, What if hee were tyed euer to carry the bottle at his Girdle, and neuer to taſte of it; or but to taſte only, and neuer to drinke it downe: His anſwere is, that were but a puniſhment *Tantalus*-like. But what if hee did, as his manner was, drinke deepely of it? Hee then anſweres, It would warme his heart, refreſh his ſpirits, cheere his countenance: So ſayes hee, would that little Booke, if thou diddeſt eate it downe; concoct, digeſt, and turne it into nutriment in thy life, and practice. My meaning is not in this Relation to taxe Bible-carrying, which I hold a better grace

then Rapiers, or fans of feathers, but onely to ſhew the foppery of them that carry them in their hands, or in their memories or vnderſtandings, as Aſſes doe dainty burdens, & taſte not of them: haue no fruit of them themſelues. Verily, a man knowes no more rightly then he practiſes. It is ſaid of Chriſt, he knew no ſinne, becauſe hee did no ſinne; and in that ſence, hee knowes no good, that doth no good; hee that will obey, ſhall know my Fathers will; and ſuch as will not doe what they know to bee good, ſhall ſoon vnknow that which they know, and become as if they neuer had knowne any ſuch matter: it beeing iuſt with God to puniſh ſhipwrack of a good conſcience, with loſſe of the fraught of knowledge; according to that imprecation of the *Hebrewes*, that if they ſhould abuſe their skill in muſicke, their right hand might forget his cunning, and their tongue cleaue to the roofe of their mouthes.

From

From which iuſt Iudgement I perſwade my ſelfe, it comes to paſſe, that many become in matters of Religion, meere skeptickes, becauſe they would not bee practicks, and that the commoneſt Religion of our times, is *Socrates* his vncertaintie. Men knowe nothing now adayes. It is become a diſputable Probleme, Whether the Pope bee *Antichriſt*, *Rome a good Church*; whether a man may worſhip God before pictures, play vpon any part of the Sabbath, as well as vpon the Weeke dayes; whether election bee of foreſeene faith; whether the true Beleeuer may Apoſtatize? Shortly, I thinke, whether the Scripture bee Scripture; and whether there bee a God, or no? To conclude, a good vnderſtanding haue all they that doe thereafter: and curſed are all ſuch as know theſe things, and doe the cleane contrarie.

Curſed (I ſay) are they, becauſe they

they lay a ſtumbling blocke before others both weake ones within, and bad ones without, ſuch, I ſay, as know God, and yet deny him in their liues, and are reprobate to euerie good word and worke; ſuch as buy by one ballance, and ſell by another, haue a forme of knowledge, which they preſcribe to others, and liue themſelues by contrarie Rules. Of ſuch I would I could ſpeake with as much deteſtation, as *Paul* writes of them: friends in ſhew, but enemies in truth to the croſſe of Chriſt. Vncleane Beaſts, for all their chewing of the cud, repeating of Sermons, becauſe they diuide not the hoofe; walke without all differences, and iudgement; as if GOD had giuen them their lights to tread in puddles, and gutters withall, to walke and wallow in the myre of all filthineſſe; which makes men miſlike, not onely their perſons, but the verie Religion which they re-

taine

Orig. in Deut

Phil. 3.

taine too: Some few wiſe & grounded Chriſtians will doe as they ſay, and not as they doe: heare them, becauſe they ſit in the chaire of *Moſes*; but the greateſt number will loath their ſayings, for their doings; as men the good light of a Candle, for the ill ſauour the ſtinking tallow yeelds, reſoluing as the *Indians* of the *Spaniards*, whatsoeuer their Religion bee, they will bee of the cleane contrarie; if ſuch goe to Heauen, they will goe to Hell. I wonder with what face ſuch can call themſelues Chriſtians, or with what eares heare themſelues ſo called. Does any man looke to bee called a Carpenter, that neuer ſquared Timber, or erected frames? What if neuer ſo skilfull? I ſay of all ſuch skill, as *Cato* of ſuperfluous vſeleſſe trifles, They are deare of a farthing, that are good for nothing.

Greg. Nyſſen. de nomine Chriſtiani.

O h rather let vs al lay claime to that hono-

honourable name, doe the workes of Chriſtians, and thereby approoue our ſelues to God and man, as the Angell to *Manah*, who being asked of his name, made anſwere, It was wonderfull, and did wonderfully, aſcended in the flame, and made good his name by his action. Heere is the labour, and heere lies all the difficultie, the Maximes and Sanctions of things to be done, and belieued, are but few, contained in briefe Summaries, but the incentiues, motiues, directions, reproofes, and ſuch like appurtenances of practice: theſe make volumes ſwell, theſe lengthen Sermons, aud multiply bookes. The Art of doing, is that which requires ſtudy, ſtrength and diuine aſsiſtance. Do the ſinnes that ſwarme in our times, proceede from ignorance, or incontinence rather, and wilfulneſſe? It were happy if men had that Plea, if the light were not ſo great, the times and the Nation had not ſinne. May wee not

Sit Epictetus de Philoſophia.

not vſe the Apoſtles ordinarie increpation and exprobation? Know you not, that Idolatrie, Swearing, Sabbath-breaking, Drinking and Whoring, are ſinnes? Know you not, that for theſe things comes the anger of God? Is any ſo ſimple, that he knowes not the tenne Commandements, and the ſumme of the Goſpel? yet how deſperatly doe men ruſh vpon theſe Pikes, careleſly, wittingly, and willingly, ſeeing the Gulfe, and yet leaping into it? Many condemning themſelues in *Medeas* termes, ſee the better, and yet follow the worſe, hauing no heart to leaue that they ſee to be euill: as if men thought that ignorance only ſhould condemne, as if God ſhould onely come in flaming fire, to render vengeance vpon poore Pagans, Sauages, and Indians, or Heretikes, that know not the truth, and not much more vpon his owne ſeruants, that knew and refuſed to doe his will.

The

Aug lib 4. contra Donat.

The Infidell diſputes againſt the faith, the impious liues againſt it; the one denies it in termes, the other in deedes; and therefore both ſhall bee held as enemies to the faith, and neuer attaine ſaluation: of the two, it is worſt to kick againſt the prick; one ſees, then to ſtumble in the darke at a block, one ſees not. But heere is the chiefe cauſe of all impiety, illumination is eaſie, ſanctification is hard to fleſh and bloud, requires croſsing and maſtery, yea, crucifying of our luſts, wils and affections, which is not done without much prayer and trauell; and therfore men neglect that, & content theſelues with the eaſier and cheaper worke. Vpon this therefore do I wiſh Chriſtians would ſet their prizes, & ſpend their ſtudies, euen about the art of doing. But how ſhal we attaine this facility and faculrie of doing? I anſwere, to wiſh it, and heartily to deſire it, is halfe; yea, and the beſt halfe of the work, as *Socrates* was wont to ſay,

Hee

Hee that would bee an honeſt man, ſhall ſoone bee one, and is paſt the hardeſt part of the worke. To affect goodneſſe aboue cunning, is a good ſigne, and a good helpe, and ſtep to be ſuch an one, eſpecially when this deſire breeds prayer for power to do, knowing that without Chriſt, we can doe iuſt nothing, but lye becalmed & vnable to moue or promoue, as a Ship on the Sea, a Mill on the Land, without the breath of his Spirit. And this I commend as the beſt and firſt generall helpe of practice, that euery morning, and in the enterprize of all thy affaires, thou acknowledge thine owne diſabilitie, or rather deadneſſe to euery good worke, and commend thy ſelfe to the worke of his grace, for the will and the deed: for preuenting, and ſubſequent, operating, and co-operating; perſeuering, and perfecting grace: intreating him not onely to regenerate thee, and giue thee new Principles of motion, but

to

to renew his inſpiration vpon euery new act of thine, that by Chriſt, or rather Chriſt by and in thee, may doe all things, pray as if thou hadſt no will, vow as if there were no grace, that is ſeriouſly both.

Secondly, in the vſe of all meanes of practice, when thou goeſt to heare reade, or meditate, pray and deſire, thou maiſt light vpon profitable and pertinent Themes, Bookes and Sermons, applicatorie, and leuelling at thy ſelfe and Orations, as if made for thee rather, then for any body elſe: deſire not to gather Flowers, but Pot-hearbes, and Fruite. Charmes are ſaid to haue no effect, vnleſſe one goe with a beliefe vnto them, I am ſure no meanes ordinarily will doe thee any good, vnleſſe thou goe with a minde to be bettered by them.

Thirdly, in the vſe of theſe, attend to thy ſelfe as well as to the matter, haue one eye and eare fixed on what

is

is ſaid, and another on thy ſelfe; lay thy ſelfe to the rule, and ſay, What is this to mee? how doe I and that agree? Bee not as little children, who while they are looking in the Glaſſe, thinke onelie it is the Babies face, and not their owne: obſerue not in hearing a Sermon, the pleaſing ſound of the Pipe, but how thou danceſt thereunto; in reading of the Scriptures, at the ende of euery period, aske thy heart, How doe I practice this? or, How does this reproofe taxe mee? This promiſe comfort mee? When thou art well perſwaded to doe any thing, reſolue throughly to doe it, and when reſolued, diſpatch, and execute it ſpeedily.

Fourthly, after the Sermon is ended, ſay not, as the common manner is, Now the Sermon is done: but conſider it is not done, till thou haſt done it; after reading and hearing, do as men do after dinner, ſit awhile,

concoct

concoct it by pondering of it, digeſt it, and after draw it out into action. So doe ſuch as learne Muſike, or writing, they play ouer their Leſſon, write after the Coppy: this I thinke *Paule* meant, when he ſaith, ασκῶ, I exerciſe my ſelfe to haue an inoffenſiue conſcience, &c. Moſt erre groſely in the faile of this, thinking it enough to retaine it in memory, to repeate it ouer, ſeruing diuinity, as abſurdly, as the country-man his Phyſicke, who being bidden to take his bill or receit, tooke it home, and carried it in his pocket, and after, finding no eaſe vpon his complaint, being directed to take it in poſſet-Ale, put the bill in a Cup, but neuer tooke the ingredients preſcribed into his body; and looke how much good his Phyſicke did him; ſo much good will Diuinity doe vs, taken into our memories, and tongues, and no further.

Fiftly, in all thy talke, diſcourſes and counſels to others, lick firſt thine owne

owne fingers: that wiſe man is a foole, that is not wiſe for himſelfe; and yet many ſuch there bee, that can preach and write good bookes, like *Tuſſer*, that wrote well of Husbandrie, and was the moſt vnthrifty husband himſelfe that euer water wet.

Sixthly, & laſtly, in all thy priuy reckonings with thy ſelfe, which muſt be duely obſerued at the cloze of euery weeke, month and yeare, leſſe and more ſolemnely, obſerue what thou haſt done, conſider if thou ſhouldſt keep a Diary or Iournal, as many thriuing chriſtians do, what acts it would record, when I goe out of the world; what, ſhal the world ſay, hath this man don ſingular, or memorable? take ſuch accounts of thy ſelf daily, as Maſters of their Iourni-men and Apprentices: as *Pharaohs* task-maſters of the Iſraelites: Where is the work done this day? leſt thou be as Huntſmen and Faulconers that haue toyled all the day, and haue no quarry, or roaſt at night.

A word of Application.

IF now at the end of my Sermon, my ſeuerall Hearers and Readers would doe as Saint *Iohn Baptiſts* did, aske, what ſhall I doe? and what ſhall I doe? You haue ſaid much in the generall of Doing: what ſay you in particular to this Nation, and to the ſeuerall conditions of men in it?

I anſwer: What can I ſay to theſe knowing times, which hath not been ſaid before mee? What new doctrine vnheard of before, is it poſsible for mee to broach? I will therefore ſay no more, but, Doe that which you know you ſhould doe. If you know that *Baal* bee God, if *Rome* bee the Church, let vs returne to it againe: If you know that Swearing, Sabbath-breaking, and faſhion-following bee good things; let vs all fall to doe theſe things. But if God hath giuen vs the Truth, and the Light, let

vs

vs walke in it, and worke by it, while it is to day; leſt if we play reuell and ryot, by it the Candleſticke be remoued, and the light put out: if puritie, ſanctitie, and ſobrietie bee knowne to you to bee good things, and pleaſing to God; *Happy are you if you doe them.*

Certaine things there are knowne, and acknowledged, at all hands, as meet to be done, that an able Miniſter might bee prouided for euery Pariſh, that Popery, ſwearing, & drunkennes would bee ſuppreſſed. But why are they euer ſpoken of, and neuer done? How did they in ſuperſtition maintaine ſo many idle bellies? How was the head of the Beaſt cut off at the firſt in this Nation? Is it harder for vs to cut off the friggling taile of that *Hydra* of *Rome?* How was the infinit ſwarme of Rogues and Beggers ſuppreſſed by good Lawes? Verily, nothing is hard to induſtrious and actiue ſpirits, God aſſiſting: and now its high time, and

God lookes that theſe things ſhould be done.

To the reuerend Clergy, and ſuch as carry holineſſe in their fronts. Let ſuch bee ſure to haue *Thummim*, as well as *Urim* on their breaſts; their right Thumbs and Feete anoynted with holy Oyle, as well as their right Eares; their fruitfull Pomgranats on their skirts, as well as their Bells to ring and make a ſound withall, leſt they bee as tinckling Cymbals to Gods and mens eares. You know better then I can tel you, what ſhould be done: Happy are you, if you doe what you know.

To Nobles and great Perſons: It's not your countenancing of Religion will ſerue the turne, which yet were well, if many of you would affoord but your practizing of it, not the hauing of a Chaplaine to ſay and doe you ſuch ſeruice, as *Ahabs* foure hundreth did; but a faithfull *Michaiah*, to direct you what God would haue done,

done, whom you may heare as *Cornelius* did *Peter*, with an intent to obey, not him, but the meſſage hee deliuers out of Gods Booke vnto you.

To Gentlemen: For Gods ſake do ſomething, beſides Hawking & Hunting, and liuing vpon your Lands, and Patrimonies. You haue better meanes of knowing, and doing, then meaner men. Happy if you doe what you know.

To Lawyers, and Souldiers: I remit you to Saint *Iohns* counſel, which will ſerue you both; and happy ſhould they & their Clients be, if they would practiſe it, bee content with their wages, and doe no wrong.

To Merchants and Trades-men: If you beleeue there be a Countrey and Citie, that lies *Eaſtward, a new Ieruſalem*, where there are rich commodities, as rich as any in the *Eaſt-Indies*; ſend your Prayers and good Workes to factor there for you: and haue a ſtocke imployed in Gods Bankes, to

pauperous and pious vſes, and thinke of Religion, as of Tradings that will bring no gaine, vnleſſe diligently followed, and practiſed; its not a nimble head, but a diligent hand that maketh rich.

In a word, to all hearers and goers to Sermons: Play not the fooles as moſt doe: heare not, to heare: goe not to Church as many now adayes doe to Vniuerſities and Innes of Court, neither to get Learning, Law, nor money, for meere forme or faſhion; or as boyes goe into the water to play and paddle there onely, not to waſh and be cleane. To all ſorts: I ſay not a word more; but doe that which you know to bee good, and happie are you.

Breuis predicatio, longa ruminatio,
actio perpetua
Denique, quid verbis? opus eſt
ſpectemur agendo.

A Poſtſcript.

READER: If thou haddeſt read ouer a Treatiſe of Phyſicke, Policy, Mathematicks, or any other myſtery, earneſtly promiſing thee health, wealth, or ſpecial benefit; wouldſt thou not long till thou hadſt made ſome tryall of it in practice? Here if thou wilt be perſwaded to doe the like, without all If *or* and, Happy ſhalt thou be. *To conclude, before thou bee tyred, conſider well, much Reading is a wearineſſe to the fleſh, but much Doing, a refreſhing to the Spirit. The generall complaint of the world is, that there is no ende of making many Bookes, becauſe there is little or no fruit in thoſe that reade them, but as the graſſe on the houſe top, which withers before it commeth foorth, whereof the mower filleth not his hand, nor the glainer his lap, neither they which goe by ſay, The bleſ-*

ſing

ſing of the Lord be on you: or, Wee bleſſe you in the Name of the Lord. Thou therfore who deſireſt to bee a wiſe Reader, one of a thouſand, reade to ſome purpoſe; that is, intend, of a Reader, to become a Doer. So ſhalt thou auert this curſe and reproch from thee. So ſhall God and man call thee bleſſed; and bleſſed ſhalt thou feele thy ſelfe in ſo doing. Doe then: and ſo he hath done,

That layeth no heauier burden on thee then on himſelfe; nor wiſheth other happineſſe then to himſelfe.

SA: WARD.

FINIS.